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a kind of transcendental illusion. Then, too, through the immediate consciousness of the moral law, the object of religion gets content in the practical moral life.

But it is primarily in the realm of the feelings that the content is given to the object of religion. Aesthetic ideas, which are synthetic in character, and not at all subject to the limitations of the concepts of science, become the vehicle of religious feeling. Religious truths are poetic, symbolic, mythical, and express an objective reality, but are not to be regarded as scientific statements. The essay exaggerates the dualism between the form and the content of experience in a manner more open to psychological criticism than any statement of Kant; and its division of knowledge into the immediate and certain, and the mediated and so liable to error, though it contains an element of truth, is crude, naïve, and unphilosophical. The absolute dualism between the two spheres of knowledge arises out of the failure to see that the test of truth in any case is just its value for life, its ability to unify experience and further the purposes of the will.

W. C. KEIRSTEAD

WOODSTOCK, N. B.

THE CHARACTER OF MODERN PREACHING IN GERMANY

The desire to read printed sermons is developing rapidly in Germany. Publishers are anxious to print sermons of well-known preachers, and many editors collect for publication sermons of many different pastors on a single theme. Taking a number of pamphlets printed during 1905 and the early months of 1906,¹ we shall attempt to gain a knowledge of the

¹ *Ein evangelisches Osterbuch.* Von E. Quandt. Dresden: Angelenk, 1905. 258 pages. M. 2.50.

Apologetische Predigten. Von F. J. Winter. Dresden: Angelenk. 158 pages. M. 1.50.

Die alttestamentlichen Perikopen. Von J. M. Reu. Gütersloh: Bertelsmann, 1905. 292 pages. M. 4.

Fastenpredigten. Von B. Hoffmann. Dresden: Angelenk. 48 pages. M. 0.60.

Predigten über Zeitfragen. Von C. Lülmann. Tübingen: Mohr, 1905. 90 pages. M. 1.60.

Zwanzig Predigten. Von Thv. Klaveness. Tübingen: Mohr, 1905. 143 pages. M. 2.20.

Konfirmationsreden. Von E. Siedel. Leipzig: Jansa, 1905. 96 pages. M. 1.

Zwölf Weihnachtspredigten für einfache Christenleute. Von M. Schenkel. Leipzig: Jansa, 1905. 100 pages. M. 1.

Beichtreden. Von J. Rütling. Leipzig: Jansa, 1905. 91 pages. M. 1.

Zwölf Sylvester und Neujahrs-Predigten. Von K. Storch. Leipzig: Jansa, 1905. 92 pages. M. 1.

character of modern preaching in Germany, and especially the trend of that preaching. No attempt has been made to gather all such printed collections. The variety, however, of the sermons thus accessible is deemed sufficient, embracing as it does, in the various symposiums the messages of very many of the leading preachers in the German state church of today.

Two styles of preaching instantly force their peculiarities upon the reader; indeed, the authors by their very titles and introductions link themselves with the conservative theology and the past, or with the new theology and the modern world. The sermons of Lülmann and Klaveness by the very printer's and bookbinder's art, the introductions,² the titles of the sermons, the short paragraphs of the text, and the subject-matter itself, all herald through Germany a new kind of preaching.

Of a second division the themes, which rigidly and often adhere to the church calendar, the form with prescribed benedictions, and advance announcement of divisions, the sermon material with its ever-conscious relation to Luther and the succeeding period of orthodoxy, and the almost exclusive use of biblical illustration, tie these sermons to the church of the former century.³ Of course, several rare exceptions might be mentioned in which the treatment was not so rigid and trite.

The typical German sermon is well known to all who have heard or read examples. Usually a benediction precedes the introduction and follows the conclusion; a short prayer for special guidance follows the introduction and the announcement of divisions. This three- or fourfold division invariably precedes the main body of the homily and takes away all spontaneity of logical development. The church calendar and peri-

Festpredigten über alttestamentliche Texte. Von B. Kühn. Leipzig: Jansa, 1906. 102 pages. M. 1.

Christus für uns! Von J. Rüling. Leipzig: Jansa, 1906. 88 pages. M. 1.

Die stille Woche. Von Fr. Langheinrich. Leipzig: Jansa, 1906. 81 pages. M. 1.

Grabreden. Von O. Hardeland. Leipzig: Jansa, 1906. 95 pages. M. 1.

² "The author has made in the pulpit a fresh attempt to illuminate weighty and difficult problems, which deeply concern Christendom today, in the spirit of modern theology, which in the last analysis is animated by the spirit of Holy Scripture. (Lülmann.)

"The sermon in particular drives away the modern man from church. In what way? The form and the manner of development both work in this direction, especially the inherited method of preaching both in expression and delivery. . . . Also the subject-matter itself. . . . The error of the usual sermon is that it passes over the heads of the auditors." (Klaveness.)

³ "They [the sermons] wish, after the manner of former centuries, to bring to light, without fear of man, the wrongs of the day." (Hoffmann, Introduction.)

cope force the preacher's mind into a definite mold without much freedom.⁴ One can well imagine there is no fine choice of text, theme, and illustration, and none of the artistic aesthetic articulation in development which in America and England is so popular and well exemplified in a Hillis, a Van Dyke, a Dawson, and a Watkinson. The monotony of such preaching comes with its full force when one reads twenty-four Easter sermons, including those of Dryander and Achelis, and especially in Professor Reu's 292 pages of Old Testament exegesis, homiletic values, and sermon outlines old and new. The same thought is iterated and reiterated by the same or other preachers. If one misses the finely wrought intellectual preaching, one also feels the absence of strong, virile, and homely discourses of an evangelist on fire—such personalities as Finney, and Moody, as Spurgeon and Booth.⁵

An intermediate stage between ultra-conservative and the progressive preaching is seen in the two pamphlets of RÜling and those of Storch, of Siedel and of Schenkel. The topics are more inviting and not exclusively conventional; the treatment appeals much more to the rising generation, and present-day evils are exhibited and rebuked.

Probably the best ready standard by which to judge these three outlined divisions is that laid down in the recent inaugural address of President James G. K. McClure, of McCormick Theological Seminary.⁶ Out of a rich experience of thirty years as a pastor, "among the simple and the learned, the poor and the rich, the tillers of the soil and the workers of the city," he certainly is authorized to speak forth the demands of modern preaching the world over, and will enable us especially to consider these German productions in the light of America's homiletic needs. To be effective, he writes, the modern preacher must emphasize: (1) God; (2) the worth of the individual in contradistinction to both the masses and classes; (3) the essentials of religion; (4) the encouragement of scholarship; (5) the social needs and the consecration of wealth; (6) fellowship between all true followers of Christ.⁷

⁴ Professor Baumgarten, in his introduction to the Klaveness collection, characterizes the traditional sermon with a large measure of sarcasm. Cf. p. viii.

⁵ Germany possesses such a popular preacher in the Evangelist Keller, pastor in Düsseldorf.

⁶ This address, entitled "The Mission and Opportunity of Presbyterianism in This Present Generation," has been issued in pamphlet form.

⁷ These six requirements answer exactly the six spiritual wants found among men: (1) "a moving sense of sin;" (2) "a right valuation of the individual;" (3) "a clear emphasis of essentials;" (4) "religious encouragement to scholarship;" (5) "unflinching loyalty to today's convictions;" (6) "effective concentration of forces."

Conservative preaching has always urged God and his supremacy upon its hearers. The worth of the individual and his individualistic relation to the heavenly Father, the divine Savior, and Holy Spirit has always been rightly prized and strongly uttered. In the land where justification by faith alone was rediscovered and so courageously proclaimed, this is to be expected. When the essentials are weighed, they are not those of the apostolic church simply, but those of Lutheranism. Baptismal regeneration finds a large place in all discourses at confirmation time.⁸

It is a curious fact that modern scholarship is seldom touched upon in German pulpits. The pastors and divinity professors make a clear distinction between their academic and popular utterances. But at times a preacher of the old school will reflect on the "good old days" when the Scriptures were sacredly received without the slightest critical examination, and will hold up modern criticism to ridicule by extreme and unwarranted statements.⁹ Certainly no careful critical insight is displayed when Job 19:25 is used as the basis for an Easter sermon.¹⁰

The crying need of the modern German conservative pulpit is a frank recognition of social conditions and struggles. The state churches as a whole are well-nigh empty¹¹ during the regular divine service, with only the rarest exceptions. Special favorites, appearing in the pulpit about once a month, draw the crowd. There is no point of contact between preacher and day laborer or mechanic. The Social Democrats, with their special economic and social programme, have captured the ear and the heart of the workingman.¹² The leaders¹³ in many universities see no hope for the state church until the large parishes of twenty-five, fifty, and a hundred thousand and more are broken up into smaller units in which the pastor will have the stimulus of personal acquaintance and individual sympathy with his flock.

The Lutheran state church, as is well known, rejects all fellowship with Christians of other name, and refuses to make or receive advances.

⁸ Cf. Siedel, *passim*. Hardeland, p. 84.

⁹ Schenkel, pp. 51, 52.

¹⁰ Schrader in the *Evangelisches Osterbuch*. On the text see Davidson's Job.

¹¹ Cf. *Independent*, June 7, 1906, p. 1310, "Massenaustritt;" and the *Outlook*, August 18, 1906, p. 875.

¹² A pensioned teacher of the classics in Leipzig, a man therefore of culture, told the writer that he was once on a committee caring for the poor in winter time. One day he suggested to the committee, including several clergymen, that the pastors ought to make it their business to find out what was "in the pot on the stove." The latter indignantly asserted such investigations beyond their duty. The eager worker in the interests of social reform was silenced and frowned out of the circle.

¹³ Professors Hauck and Sohm, of Leipzig.

All the English and American denominations are on the same plane and dubbed "sects." Against such every official preacher feels it his bounden duty to take up the cudgel of the apologete and to denounce all later movements in the church. "If they [the sects] preach against our state church, and indeed, as I hear often in very sharp terms, it will be permitted us in turn to preach against them."¹⁴ The day when all Christians shall dwell together in unity is still far distant in Germany.

The authors with mediating tendency cling rather to tradition and are not willing to launch out far. As respects the six requisites of modern preaching, they do not in statement strike notes beyond their brethren above discussed. Indeed, in this division we find instances of baptismal regeneration taught in explicit terms¹⁵ and the sharpest attack on modern scholarship.¹⁶ Even a verse from the apocrypha can serve as a text.¹⁷ But nevertheless a new spirit is distinctly perceptible in these sermons. A live, penetrating, spiritual atmosphere pervades them; and, as well, a strong vital assurance of the reality of divine things. These preachers are anxious to reach the mass of the people and so speak simply. The advanced announcement of divisions and set benedictions are avoided. Rüling is certainly a master in preparing the mind and heart for a worthy reception of the elements of the Lord's memorial feast.¹⁸ Siedel in confirmation discourses adapts his tone and material wonderfully well to youthful minds; yet from year to year his thoughts reappear in new dress, and even former illustrations come with the old force on a new generation. Storch pens short, terse, epigrammatic sentences of the nature of those to be found in modern German literature in general. He describes some of the social evils so prevalent in modern society, and certainly pictures the conditions plainly, yet hesitates to give the correction, asserting a solution well-nigh unattainable.¹⁹ For him modern society is highly destructive of the best ideals. The present moral condition of Germany he paints black indeed.²⁰

The two ostensibly modern preachers are divided in their allegiance to modern theology. Professor Baumgarten does not accept Klaveness as a fellow-adherent of radical views. On the other hand, Lülmann openly acknowledges his acceptance of modern theological teaching, which, he declares, rightly interprets the spirit of Holy Writ.²¹

¹⁴ Dr. M. Schenkel, "Eine Predigt gegen die Baptisten," *Apologetische Predigten*, p. 89.

¹⁵ Siedel, *passim*.

¹⁶ See above.

¹⁷ Tobiah, 5:23; Siedel, p. 62.

¹⁸ *Beichtreden*. Rüling has his reward and in Leipzig invariably preaches to large congregations.

¹⁹ Pp. 57, 79.

²⁰ Pp. 6, 21.

²¹ See the short translation above.

These self-styled modern homilies of both preachers are fervent in their adoration of God the Father, Christ the Son, and the Holy Spirit.²² The persons of the Godhead are brought into the busy and practical life of the hearers in simple language and illustration.²³

The individual assuredly holds his former place—indeed, he takes a new one, in addition—as the writers try to understand his earthly burdens and sorrows as well as point him to the future joys of heaven. This point will be clearer when we take up the attitude toward social questions. Religion no longer is comprehended in a catechism four hundred years old, nor are the only essentials the cardinal truths taught therein. According to Professor Baumgarten, the three great essentials of Klaveness are God, sin,²⁴ and morality.

Klaveness does not himself define his relation to modern methods and results in theological research, but his whole attitude toward truth would undoubtedly cause him to adopt heartily the position of Lülmann.

²² Of the twenty sermons by Klaveness one deals directly with God, two with Christ, and two with the Holy Spirit.

²³ The definitions which Klaveness gives of God, Jesus, the Holy Spirit, and the gospel sound very orthodox indeed.

God "is a holy Father, who desires his children to become perfect; therefore he rears them sternly and punishes their sins, as the law of causality shows. But he is still Father, who forgives the penitent child, entirely and fully forgives, who comforts the suffering child, blesses the obedient child and trains it up for his kingdom." (Introduction, p. vi.)

Jesus: "A figure such as his never before and never since dwelt among us. From his cradle, from his life, from his message, from his wounds, from his cross, and from his open grave there streams a radiance as from no other great man, who has lived and died in this world. . . . This radiance is heavenly, divine. . . . One may say what he will—the crucified Jew from Nazareth has constructed the world anew. The best thought the world has in culture, she has from him. And no one counts the number of those who through him have come to peace, and from him have received the strength to live a noble life and to die a blissful death. We, too, in all weakness, thanks be to God, have experienced something of it. Therefore we also believe in him; we also have faith in his assurance that he will come again, and complete what he has begun. . . . His life, his death, his resurrection, and his ascension are to us a secure pledge of the sincerity and truth of his words." (Pp. 5, 6.)

The Holy Spirit: "The deeper knowledge of God and the Son is given us neither in the creation nor in history. This is bestowed by the Spirit. Father and Son are strangers to thee, as long as the Spirit has not touched the strings of thy heart and permitted thee to experience the love and grace of Father and Son." (P. 123.)

The gospel "is the message: thy sins are forgiven thee. God is thy Father, and thou art his child. . . . God in heaven, my Creator and Judge. . . . Jesus gives this certainty. His words, his life, his cross, his open grave, cry to every poor human soul that will listen." (P. 11.)

²⁴ To sin he adds a message of love to those who have suffered shipwreck of life's cherished plans and to those mourning unrequited love or for wounds inflicted by those who should have loved instead. (Introduction, p. vi.)

Even in the church we are forced to permit the battle for truth. Truth cannot and should not petrify in the letter of any creed that has become historic. The vigorous struggle of various convictions and beliefs can be only beneficial to our church. So much more certain will she help to bring truth to light.²⁵

We may imagine that these two preachers are men of firm convictions which are held against the continued pressure of traditional views and the inertia which opposes all things new. Klaveness, we learn, has endured severe censure and opposition from within his own church.²⁶ Not only the form, but the matter, of these sermons is new. Custom dictates that only themes directly treated in systematic theology may be discussed from the pulpit. Yet these men discourse on the burning questions of the day and without reserve deliver their own conclusions.

The consecration of wealth is not yet emphasized in Europe as much as in America. But the social needs are nevertheless pressing and cry the louder for aid. These modern preachers are not afraid to speak on social topics and give good advice to the rising generation. The German traditional love for malted liquors is truly hard hit by Lülmann in several passages. It is novel to read such words in a German sermon:

Music in the home is the worry of Satan. We can only rejoice when old and young, instead of sitting behind a glass of beer, will rather sit behind some musical instrument at home.²⁷

How many people, who must plod for their daily bread, throw many a dollar out of the window, as it were, for trifles and drink every single Sunday afternoon. . . . What will help? . . . Again, only Christianity.²⁸

The duel is similarly characterized as un-Christian as well as unmanly, and as strenuously opposed by this modern social reformer. All lovers of temperance who have studied conditions in Germany are immensely cheered by such forceful and pertinent language from one in such high authority.

The social needs in Scandinavia are as clearly discerned and publicly expressed. So plainly does Klaveness speak that he must answer the charge of lack of refinement and propriety in the choice of material for pulpit discourse. "Many claim that the love between man and woman does not belong to utterances in the pulpit. It is too worldly and impure. I am not ashamed to discuss it."²⁹ On the topic of divorce he is extremely severe in his strictures:

²⁵ *Predigten über Zeitfragen*, p. 65.

²⁶ Cf. Introduction to Klaveness, p. ix; attack by Bishop Heuch.

²⁷ *Predigten über Zeitfragen*, p. 17.

²⁸ *Ibid.*, p. 34.

²⁹ Cf. *Predigten*, p. 46.

If our modern ladies and gentlemen were converted to Jesus, certainly they would not so soon sigh for the freedom of divorce. Much less would they run away, to throw themselves into the arms of a new paramour or a new sweetheart to the shame and dishonor of themselves and to the disgrace of others. . . . Such is brutality with culture as an outward veneer.³⁰

Conventional eating and drinking in modern society,³¹ the prevailing morality,³² and the moral code among university students,³³ are all treated with scathing and even bald directness. One is often astounded by the openness of the burning philippics. That religion is the only power that can cope with immorality and win the victory is enunciated in plain and perspicuous terms:

On the whole, no art is able to curb the animal [passions] in man. The animal is too strong and art too weak for that. To accomplish this end there is a stronger power in human life—religion. . . . From Jesus' person, his life and death, streams forth a spirit of discipline and purity which reins in the impure lusts. . . . Jesus does still more. He raises the fallen one up.³⁴

Nothing whatever is said of fraternity and interdenominationalism in Germany. Both preachers hold their appointment from the state and are governmental officials. In this matter of a common brotherhood, among all Protestant bodies at least, they are either children of their environment or deem it unwise at present to bring forth and press this new issue.³⁵

Judged by the sermons under consideration in this article, neither the conservative nor the progressive party in Germany is preaching the gospel in the full enlightenment of the present age. The conservatives are answering about half the needs of mankind; they are bound so effectually by the past that new developments are all alike ruinous; or else they are laid lame by the fear of chaos, if a social and world-wide fraternal note were added to their message. The methods and results of scholarship are rarely mentioned; yet we know that the conservative side is not a unity in its attitude toward modern criticism.

The representatives of the more progressive wing are helping their generation to the extent of about two-thirds to five-sixths of their privilege. They hold to the doctrines of the church, modified perhaps in conception,

³⁰ *Op. cit.*, pp. 42, 43.

³³ *Ibid.*, p. 88.

³¹ *Ibid.*, p. 98.

³⁴ *Ibid.*, p. 40.

³² *Ibid.*, p. 35.

³⁵ Curiously enough, Lülmann willingly recognizes "children with the inheritance of the saints," but beyond the borders of his own fatherland. (*Predigten über Zeitfragen*, p. 27.)

but essentially the best teaching of the centuries. They throw to the winds stereotyped homiletic traditions and have gained tremendously in directness of appeal to the modern man and woman. These preachers rightly diagnose the diseases of the present social body and do not mince words in describing modern sins. They apply the only remedy—the dynamic in Christianity. Yet, even with all their keen insight into social ailments and humanity in general, they have no message of a love, wide as the world, for all those who worship the same God “in spirit and truth” and “who by patient continuance in well-doing seek for glory and honor and immortality.”

F. H. GESELBRACHT

CHICAGO, ILL.

CHRISTOLOGY IN CONTEMPORANEOUS GERMAN THOUGHT

In Arnal's treatise¹ we are brought face to face with German rationalism in its treatment of the person of Christ. The theologians considered under this classification are Biedermann, Lipsius, and Pfeiderer. They are grouped together because of their kindred Hegelianism; philosophic unity leads to dogmatic unity. Arnal employs three criteria in his criticism: logic, psychology, and history. Warmly does he champion scientific method. Religion can lay no claim to a special logic; modern science has become a part of the human spirit; there is no other way to knowledge acceptable in this day. He considers Christ as man, as superman, and as God. He is in essential agreement with the rationalists in their insistence upon the humanity of Jesus. Jesus was thoroughly a man, even in his sentiments, desires, and ideals. And to be man is to be only man. The rationalists “are in accord with the gospels and with reason; with them we must reject the dogma of the two natures.” It is impossible to emend the God-man idea so as to make it acceptable. The formulae of rationalism on this point are at fault only in not being complete. Omitting all texts of the Scripture except those that deal with the historic Jesus, rather than with his pre-existence or post-existence, there is no evidence that necessitates his divinity. Even in John's Gospel the power, glory, and knowledge of Jesus keep within human limits. They attest a personal relationship to God, but do not necessitate an essential relationship. Jesus was holy, yet not inerrant, because he was man. His holiness is the explanation of his uniqueness, and is the very core of the revelation

¹ *La personne du Christ et le rationalisme allemand contemporain.* Par André Arnal. Vol. I. Paris: Fischbacher, 1904. 424 pages. Fr. 7.50.